HOME MISSION BULLETIN

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Foreword.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15:58.

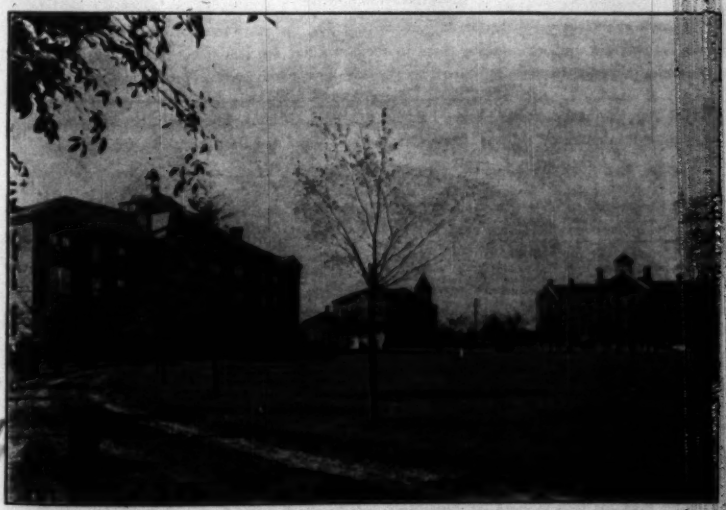
"Be strong in the Lord and in the power of his might."—Eph. 6:10.

"Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

"Be strong!
Say not the days are evil,—Who's to blame?
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.

"Be strong!
It matters not how deep intrenched the wrong.
How hard the battle goes; the day, how long.
Faint not, fight on! To-morrow comes the song."

MALTBIE D. BABCOCK, D.D.



FRONT CAMPUS OF SPELMAN SEMINARY.

ROCKEFELLER HALL. PACKARD HALL. GILES HALL.

Forward.

"SPEAK unto the children of Israel, that they go forward."—Exodus, 14:15.

"Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke, 9:62.

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

Not in vain the distance beacons. Forward, forward, let us range,
Let the great world spin forever down the ringing grooves of change.

Through the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay."—Tennyson.

ADVANCE work in Home Missions is the summons of the hour. Our leaders in Cuba, Porto Rico and Mexico, exclaim: "We must advance." Our leaders among the swarming millions coming from other lands, to whom the Gospel should be taken as they arrive, exclaim: "We must advance." Our leaders in educational work for the colored people and the Indians, embarrassed by inadequate accommodations for the eager thousands of students, exclaim: "We must advance." Our leaders all over the West, which is pulsing with a larger life, exclaim: "We must advance." Shall we make advance in our offerings that there may be advance in our work? Without the former, the latter is well nigh impossible. God give us all consecration and courage for the advancement of His kingdom here and so throughout the world.

NOTES.

WE ask again the co-operation of pastors in calling the attention of their people to the Bulletin and in inducing them to form a Club for it. Get the people to read and become interested in these great enterprises for the evangelization of our own country.

THE May Anniversaries are to be held at St. Paul, Minn. They will be of unusual interest because of reports from Committees appointed last year to consider important matters affecting our great missionary organizations.

READ what our missionaries in Cuba and Porto Rico say about their methods in the development of Christian responsibility for Church support, and see if it does not commend itself to your judgment as eminently sound and Scriptural. Such masterworkmen are abundantly worthy of sympathy and support.

REV. DWIGHT SPENCER, D. D., and wife, celebrated the fiftieth anniversary of their marriage at Fairhaven, Vt., Nov. 26th. There was a large local gathering at the church parlors and many were the congratulations received from others. Dr. Spencer has just closed twenty-one years of service for the Home Mission Society. He was a pioneer in missionary work in Utah, Idaho and Montana, where he was instrumental in building several excellent church edifices. For several years he has been a most efficient District Secretary. Few men have exerted a wider and more stimulating influence in Home Mission activities than Dr. Spencer. The good wishes of multitudes will be with him as he lays off the harness of strenuous service for lighter duties as Providence may indicate.

THREE months from January 1 will bring the Society to the close of its fiscal year. What is the outlook for the Treasury? The borrowed money January 1 was about $100,000, nearly the same amount as last year. The indebtedness last year would have been about $32,000 but for a large legacy that came in just at the close of the year. Without a repetition of this—and it would be presumption to count on it—there is danger of a deficit of $50,000 or $40,000 April 1, 1902. The Society appeals to its friends to avert this by more liberal offerings than usual.

HOW is it, that in this period of unprecedented prosperity, the offering for our missionary enterprises show but a slight advance over those of previous years? Are we giving as God has prospered us? Or, are many robbing God by withholding what is His due?

Edward T. Hiscox, D.D.

VERILY, "a prince in Israel" has fallen. From his birth in Westerly, R. I., August 24, 1814, until his death at Mount Vernon, N. Y., December 12, 1901, Dr. Hiscox saw more than eighty-seven years; during sixty-seven of which he earnestly strove to advance the interests of the Redeemer's Kingdom. His pastorates at Westerly, R. I.; at Norwich, Conn.; at the Stanton Street Baptist Church, New York City, and at Mount Vernon, N. Y. were blessed by large and valuable accessions to the churches. As a writer on the doctrines, polity and practices of Baptist Churches, his numerous works hold a high rank and have been widely accepted as standard treatises on these subjects. After his retirement from pastoral service about fifteen years ago, he wrote extensively for the religious press, even to the day of his death. He was elected a member of the Executive Board of the American Baptist Mission Society in 1856; and, with two short intervals, served until his death, having been a most faithful member thereof for thirty-nine years; for thirteen years being chairman of the Board. His powers, both mental and physical, were remarkably well preserved almost to the last. He was indeed a noble man of God, widely known and loved, highly respected, eminently useful, a pillar in the temple of the Lord.

SPELMAN SEMINARY, of Atlanta, Ga., is undoubedly the largest and best school in the world for colored young women. Its name is in honor of the parents of Mrs. John D. Rockefeller who were friends of the slave and freedman. Toward the establishment of the institution, chiefly for land, buildings and improvements, Mr. Rockefeller has given fully $280,000. The entire property consisting of twenty acres and nine brick buildings is valued at $350,000. The new buildings, views of which are given in this number of the BULLETIN, were named for others than those whose names they bear. Miss S. B. Packard one of the founders, died July 16th, 1891; Miss H. E. Giles, who was her associate, is principal of the Seminary. Over 5,500 different pupils have been enrolled; the yearly attendance now being from 700 to 800. Over 1200 students are reported as having been converted in the Seminary and three have gone as missionaries to Africa. Besides students from many states of our Union, there are others from South America, the West Indies and Africa. Not only is its work in the literary department most thorough, but that in the other departments, as in the nurse training school, in the printing office and in domestic duties has won high commendation from the agent of the Slater Fund. It is a great bee hive of Christian activity.

"THE freedman question with us will demand centuries of positive and wisely directed labor for its adequate solution. Our own work, and that of other Evangelical bodies for this end, has only been begun. We question whether the most thoughtful Christians and statesmen among us have yet grasped the full breadth and significance of this tremendous problem."

M. B. ANDERSON, LL.D.

Stephen Greene, Esq.

THE death of Stephen Greene, Esq., of Newton Centre, Mass., Nov. 7th, 1901, has left a void in our denominational ranks not easily filled. He was only fifty years old, and apparently in the prime of his powers, physically and intellectually. Suddenly his heart ceased to perform its functions and he was no more. For three years he was Vice-President and for three years later President of the American Baptist Home Mission Society, and deeply interested in its affairs. He was an active member of the Commission on Systematic Beneficence, and was identified also with other missionary and educational enterprises. He was a man of culture and rare graces of character—a Christian gentleman of the highest rank.

The lines with which he closed his annual address before the Society at Detroit, Mich., in 1900, were an index of his noble spirit. They are as follows:

The Joy of Living.

'O give me the joy of living,
And some glorious work to do:
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day.

O give me the joy of living,
In the world where God lives, too;
And the blessed power of giving,
Where men have so much to do;
Let me strive where men are striving,
And help them up the steep:
May the trees I plant be thriving
While I sleep.

On the fields of the Master gleaning,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And, at last, with heaven above me,
Let me rest."

Spelman Anniversary.

THE celebration of the twentieth anniversary of Spelman Seminary, Atlanta, Ga., coincident with the dedication of five new buildings, was an occasion of unusual interest for the entire series of meetings extending from Thursday night, Nov. 14th, to Sunday night, 17th. Eight sessions were devoted to the consideration of important topics, opened by formal addresses and followed by conferences of great interest. Saturday night was devoted to a literary and musical entertainment by the students. This was of a very high order and afforded splendid evidence of the capabilities of these colored young women. The principal topics and speakers were as follows: "General Survey of Spelman's Twenty Years," by H. L. Morehouse, D. D., of N. Y.; "Spelman's Aims," by Mrs. Alice B. Coleman, of Boston; "The Work of Negro Women in Public Schools," by Hon. G. R. Glenn, State School Commissioner of Georgia; "The Work of Negro Women in Society," by Prof. W. E. B. DuBois (colored), of Atlanta University; "Hospital Work for Women; the Nurse Training School and the Need of It," by J. E. Dellinger, M. D. (colored), of N. C.; "The Work of Negro Women in the Home," by Mrs. M. MacVicar, of Richmond; "The Work of Women in Church and Missionary Activities," by Miss Frances Wingfield (colored), Fla.; "What Spelman Seminary Stands For," by T. J. Morgan, LL. D., of N. Y.; "Providential Leadings," by Mrs. M. C. Reynolds, Boston. Besides the three colored speakers mentioned, many of those who participated in the conferences were colored and acquitted themselves well.

Commissioner Glenn said: "If you could give me a Spelman teacher for every public school in the State, I would redeem Georgia within twenty years."

Rev. Mr. Crawford told about schools in the rural districts which are held only three or four months in the year; of the small salaries paid; of delays in payment and the money sharks who discount orders at exorbitant rates. Schoolhouses often have to be built by teachers and pupils, who sometimes sit on poles and have no desks or other school

appliances. Many of the people are too poor to buy books for their children.

Miss Shaw, a former student of Spelman, told how she went into one of those districts to teach; found only an old log schoolhouse of the rudest sort; herself collected money from the people and in three weeks erected a nice frame building; and in the course of her work there induced fifteen young people to go to higher institutions.

Miss Griffin affirmed that she had as fine a class of student teachers in the Training School as she had ever found, and that the demand for Spelman girls as teachers is greater than they can meet.

Mrs. Logan, of Tuskegee, referring to the impediments in the progress of the race, said: "We have to take into account not so much the heights to which we have attained as the depths from which we have come."

Mrs. Butler, of Atlanta, who was a pupil in the old basement, told of a colored widow with three little girls for whose education she washed and ironed and at night taught them as best she could in their rude quarters by the light of a torch until she could send them to the Seminary. After school the girls returned to help their mother. At length all married and each now has a family of beautiful children in a good home. It is thus that the uplifting process goes on.

Another told how she went out to teach a country school; found the schoolhouse insufferably dirty; and when no brooms could be found in the neighborhood, how she and some pupils went into the woods and procured pine boughs with which they swept it and cleaned up the yard and by putting in some simple decorations made it quite attractive.

Another related her experiences in a district in Tennessee where no teacher had been able to keep school even two months on account of unruly pupils; how she was promised five months' salary if she succeeded in keeping it two months; how she won the obedience of the pupils and kept it not only five months for that year but for two or three years after; how she then took another hard field with similar results, and now is at the head of a city school of over two hundred pupils. The general testimony of those who know her is that she is a Christian heroine, with remarkable force of character.

These are but samples of the wide-reaching, beneficent influences of Spelman Seminary through its students. One of these, prominently identified with a secondary school, said that in its spirit, aims and methods "it is a slice of Spelman." And yet, Spelman Seminary is only in its infancy; think what mighty influences will have gone out from it when, like Yale, it shall celebrate its two hundredth anniversary.

ONLY twenty-five cents for a club of five copies of the BULLETIN for one year! Send the names and stamps.

REYNOLDS COTTAGE—SPELMAN SEMINARY.

Spelman; Dedication of New Buildings.

THE dedication of five new buildings at once, for educational purposes, is of very rare occurrence, and particularly so in connection with the schools for the colored people. But, when a school like Spelman Seminary, by reason of its high character and rapid growth, demands better facilities and larger accommodations, it is cause for thanksgiving that by the generosity of its great patron such a thing is possible.

Sunday afternoon, Nov. 17th, was the memorable time when the new buildings were formally dedicated. Dr. T. J. Morgan delivered a very able discourse on "What Spelman Stands For." A well trained choir of about eighty students rendered excellent music. Two

hymns were printed on the programme, one of which appears elsewhere in this number, and the formal dedication was made by Dr. H. L. Morehouse, President of the Board of Trustees, as follows:

"To the high Christian and philanthropic aims and objects for which Spelman Seminary was established—to the physical, industrial, moral, intellectual and spiritual betterment of a people unable fully to provide, yet eager to avail themselves of educational advantages enjoyed by others; to cultivation of Christian character; to the alleviation of human suffering; to preparation for American citizenship and intelligent participation in the great Christian activities of this age; this enlarged and beautified campus with these five new, noble and substantial structures, erected through the wise liberality of one whose heart has been moved to bless his fellow men; we do now solemnly and joyfully dedicate; entreating God to accept the offering by the manifestation of His gracious presence within these halls, and through these and all related instrumentalities, to hasten the coming of the day when the whole earth shall be filled with His glory. Amen."

Rev. Dr. M. MacVicar made the dedicatory prayer. The exercises were held in Rockefeller Hall, which though spacious, was filled to its utmost capacity.

Spelman Seminary in 1881 and 1901.

BY MRS. CORNELIA J. S. DENSLOW.

TWENTY years ago an aged Negro preacher, pastor of the Friendship Baptist Church in Atlanta, was kneeling by his chair, praying that the Lord would send some one to help the wives, the mothers, the daughters of his race. As he lifted up his voice to the Lord, there came a tap on his door, and there stood before him two white women. "We have come to teach, to help the colored women of the South," they said. The white-haired minister received them as a direct answer to his prayer. And who shall say they were not, for they were none other than Miss Packard and Miss Giles, founders of Spelman Seminary, the largest school for colored girls in the world? Father Quarles, for so the old colored pastor, whose answered prayer made him the first and stauncheſt friend of the school, is always called, led the way to the basement of his church and said: "Start your school here; I wish I had a better place for you."

Spelman's birthplace was dingy, dark and damp. Now upon twenty acres of high, rolling ground, showing the work of the landscape gardener, rise eight large brick buildings with all modern improvements. An old rickety stove gave little heat and much smoke in that basement; now a twenty thousand dollar steam plant gives heat to each building, and the uncertain wavering light of the basement has given place to brilliant electric lighting." Eleven pupils secured by house to house visiting was considered a hopeful number with which to open the school. Last year the enrollment was nearly seven hundred. When the third teacher was added to the basement faculty, the question of more room came up. But there was no difficulty; for, happy thought! there was the coal bin; and did it not with its tiny window furnish the luxury of a separate recitation-room? Now Spelman has forty-one teachers and forty class-rooms suitably equipped with modern school appliances, from the small desks and kindergarten gifts in the first year of the practice school to the telescope and human skeleton for the academic students. The students also have the advantage of a small but carefully classified and labelled museum, a library of 3,500 catalogued volumes, and a reading-room well supplied with current magazines and papers.

When in the basement there were nearly two hundred pupils in the one room and the coal-bin, it was sometimes necessary to call upon the more advanced pupils to assist with the younger ones by keeping them quiet or hearing them spell—the germ of normal work. Now in Giles Hall, the largest building on the grounds, is a full-fledged Normal school, with a practice school of three hundred children. Of this department the Hon. G. R. Glenn, State School Commissioner of Georgia, says: "I wish that every female teacher of the race could have a full course of instruction at Spelman. They (the graduates) not only make excellent teachers, but they are strong, helpful and useful women."—The Watchman.

WHAT better memorial can we erect in memory of lost ones whom we love than a Christian school? Nothing is more enduring than such an institution. When once well established, it outlasts dynasties, survives revolutions, and, during successive generations, century after century, it abides like the eternal sunshine, giving light and warmth, life and beauty.

To Spelman Seminary.

BY REV. H. L. MOREHOUSE, D D.

Oh, Spelman! Child of prayers and tears,
To greatness grown, to usefulness,
May larger measure of success
Attend thee in the coming years.

Set on a hill, a beacon light
Enkindled by a spark divine,
A high and holy work is thine
While millions yet grope in the night.

To thee may many thousands flock,
By thee be taught right views of life,
From thee go forth strong for the strife,
For truth and right firm as a rock.

God give thee friends for all thy needs,—
We praise Him for them hitherto,
Large-hearted helpers, steadfast, true,
Whose love shines forth in lustrous deeds.

God bless thee! In thy halls abide,
Endue thee richly with His power,
Preserve thee till earth's latest hour;
In thee, through thee, be glorified!

MAC VICAR HOSPITAL—SPELMAN SEMINARY.

Cotton Is King and Its Maker a King of Kings.

HON. JUDSON W. LYONS, WASHINGTON, D. C.

IN his "Memories of a Hundred Years" Doctor Edward Everett Hale names four characters to whom he ascribes the chief credit for the marvelous progress made by America in the last century. They are Napoleon, the Emperor, who, to strengthen his exchequer, and perhaps turn a point in diplomacy, suddenly and unceremoniously sold to the United States Louisiana, whose vastness in area, richness in resources and boundless possibilities he doubtless had never paused long enough in his world conquering career to consider. Robert Livingstone, the United States Minister to France, who, although without authority to do so, still with the keen eye of a prophet foreseeing the opportunity of his country with that extensive region in the west attached to its territory, anticipated the approval of his principals by accepting it and agreeing to pay the required price—fifteen millions dollars. Robert Fulton, the inventor of the steamboat, and Eli Whitney, who, while teaching school on Mrs. General Green's plantation in Georgia, began at her request the experiments to make a machine to profitably separate cotton from the boll, which finally resulted in his celebrated invention, the Cotton Gin.

These four persons, Dr. Hale boldly says, did more for this country than any of their contemporaries, not even excepting Thomas Jefferson, the then Chief Magistrate. He may be right as far as he has gone, but I insist, to these celebrities he should add a class of individuals thereby erecting in his hall of fame dedicated to the founders, five columns instead of four, the fifth to perpetuate the toils and successes of that aggregation of cotton makers—the black millions of the South, without whose industry the discovery of Fulton would have hardly met with such ready and tremendous success and the invention of Whitney have proven such a boon of pushing forward the fortunes of the infant republic. For "from the building of the city" the colored Americans have been the cotton producers, and so if that staple has been the means, as Dr. Hale contends, and in which contention I freely agree, of throwing America to the very forefront of nations, then the maker of it should not be forgotten in the division of honors.

It is said by statisticians of repute that the colored man does four-fifths of the agricultural

labor of the late slave States. Hence his portion of the average annual production of cotton would be 6,988,000 bales for the decade from 1890 to 1899 (the whole average annual crop being 8,735,000 bales), worth $209,640,000. Upon the same basis his share of the corn crop of those States would be 496,600,000 bushels, worth $148,800,000; 58,400,000 bushels of wheat, valued at $46,720,000, and 77,600,000 bushels of oats, valued at $26,160,000, making a grand total of $431,320,000.

Were I to figure on his contribution to the total output of cotton for the year 1900, amounting to 10,383,422 bales, averaging in weight 500 pounds, at 9 cents per pound, it would be found that he yielded last year in this staple alone $373,803,192 to the best wave of prosperity that has ever blessed the country.

We are told Cotton is King. We are also told the creature is not greater than the Creator, and so I ask your unbiased consideration of the claims of this Maker of Kings, the man whose handiwork has thrown ajar the gates of the world to the products of America, crude and refined. For as it was a hundred years ago, so it is now—King Cotton leads in our exports, and wherever it goes it opens the door to everything else we have for sale

A Visit to Oklahoma.

BY THE FIELD SECRETARY.

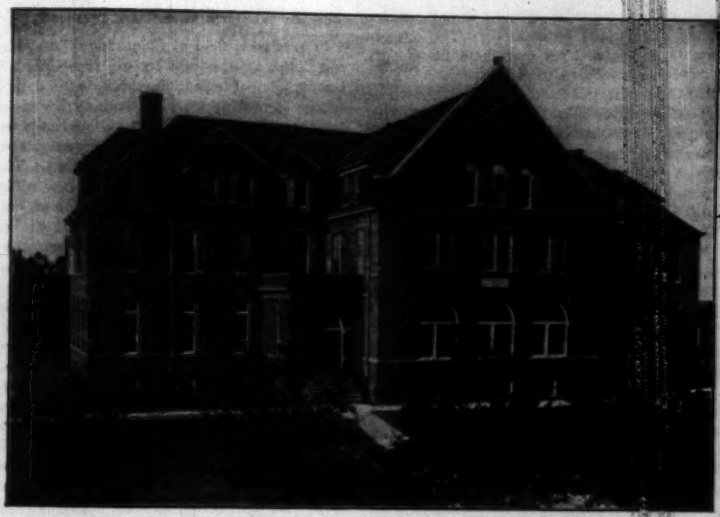
WITHIN sixty days after the opening of the Kiowa Reservation, I went with Rev. N. B. Rairden, Superintendent of Missions, and Rev. L. L. Smith, General Missionary for Oklahoma, "to spy out the land." And verily it is a goodly land, with some comparatively worthless tracts, as in almost every State and Territory. On the whole it is a land of great promise. Passenger trains were crowded; the freighting capacity of the railroads was taxed to the utmost; depots were overflowing with freight; towns had sprung up as by magic.

Lawton, one of the three county seats, had a population of nearly 6,000. The town site, a mile long by half a mile wide, was laid out with broad streets and miles of buildings of all sorts, from the composite board and tent structure to the neatly arranged store and tastefully painted residence, while hundreds were living in tents and canvas-covered wagons. The place has great expectations, not only from its location but because the $400,000 derived from the sale of town lots is to be expended for public improvements, such as court house, school houses and perhaps a water supply from the Wichita Mountains, about fifteen miles distant. Already public schools were established, tents serving in lieu of school houses. The sound of hammer and saw was heard on every hand. Structures of all sorts in all stages of erection were going up. Saloons were numerous. Big signs advertised small shanties as boarding or lodging places. The people in general were busy, orderly, respectable in appearance. The rough, reckless, adventurous element was not much in evidence. The general testimony was that the population averages higher than that of many new localities in the West in former years. The outlook therefore for the upbuilding of good churches is excellent.

Baptists in Lawton are awake to their duty. We met about thirty of them, hurriedly called together in the afternoon, in the tent where services are held. Rev. Job Ingram, our missionary, is their leader. Just after our departure they organized as a church and were represented in the Oklahoma Convention the following week. They declared their purpose to push things as vigorously as possible. Some influential men are in the church. But as yet they have not much money for the purchase of a lot, erection of a house and support of a pastor. For these purposes they need this year at least $3,500. Even with this only a modest chapel can be erected. A winter's experience in the tent bearing the sign, "Baptist Headquarters," will be very trying indeed. They will pay for the lot, but will need liberal aid in the erection of a house.

Similar conditions existed at Hobart, a town of about 2,500; meeting-place a tent, where we met twenty-five or thirty at night, and where the prospects are good for the establishment of our cause.

At Anadarko, through the enterprise of Bro. Smith and Rev. L. L. Holt, now missionary pastor there, a lot had been secured and a house of worship was being erected under the supervision of Bro. Holt, who, though severely afflicted with rheumatism, was on crutches and in his shirt sleeves as we drove up. After the usual greeting we went into the small, rough board shanty which was the parsonage, the one room containing the mere necessities for living, without a family. That is the stuff some of these pioneer missionaries are made of. He had handled the financial matters very skillfully, but needed $300 with which to complete the house, which will be worth about $1,200. This has been appropri-



MORGAN HALL—SPELMAN SEMINARY.

ated most cheerfully by the Society. It is the first church edifice of any denomination in the new town; the Presbyterians and Methodists having had small houses of worship in the old town of Anadarko, some distance away from this site on the railroad.

In the Spring and Summer of 1902 at least half a dozen chapels should be built in that region, which will speedily have a population of seventy-five thousand to one hundred thousand; just as older Oklahoma increased in ten years from less than one hundred thousand to four hundred thousand. Railways are to traverse the country in several directions, new towns are springing up and it behooves us to gird ourselves for early and vigorous effort there. It is exceedingly painful to be unable to do one-half of what ought to be done because of the lack of means at the command of the Society. We plead for larger offerings for this pressing and important work.

REMEMBER the good woman's saying: "When sin is going west by steam, Christianity must not go on foot."

"I hear the tread of pioneers,
Of nations yet to be,—
The first low wash of waves where soon
Shall roll a human sea."

A Bird's-Eye View of Some Western Fields.

FROM empyrean altitudes the eagle's eye sweeps a large field. A general Superintendent of Missions likewise surveys a broad expanse included in his division. Notes of what he sees are sent us by Rev. N. B. Rairden, from which we make a few extracts.

"Arizona is in the midst of a remarkably active period in its development. Mining, agriculture and stock raising are developing there very rapidly. The town of Bisby in Southeastern Arizona contains about 8,000 people, yet has but one Protestant house of worship, seating about 200 people. Fifteen Baptist families have been found, a church will soon be organized, and a house of worship must be erected forthwith. Another town of 2,000 people without any Protestant organization or house of worship calls loudly for work. Flagstaff and Williams in the north, both large towns, must have attention. Two churches have been organized during the year.

"The Utah Baptist Convention was organized in September, and the outlook is most hopeful for increased efficiency on the part of our churches. This youngest of our Conven-

tions deserves special sympathy and prayers of all our Baptist brotherhood. The opposition is very great, but even here the Gospel is the power of God unto salvation.

"In Oklahoma and Indian Territory the meetings of the Conventions were sessions of great unity and spiritual power. Both Conventions enter upon enlarged work, with greater evidence of the unifying power of the Gospel. There are no divisions of Baptists, as is the case with some other denominations, into Northern and Southern churches.

"The meetings of the Nebraska, Kansas and Colorado Conventions were real epochs in their history. There was substantial advance during the year and enlarged plans were made for the year to come. All in all, our cause was never in so hopeful a condition in these States as at present.

"The New Mexico Convention was excellent in every respect. The plan of co-operation with the Society, adopted a year ago, has been a great inspiration. The Convention will raise $1,000, the Society will add thereto $4,000, making $5,000 for work in that Territory. An advance step was taken in the appointment of Rev. R. B. Wright and wife as missionaries to the Navajo Indians, about 10,000 of whom are in New Mexico.

"Wyoming expects to organize a Territorial Convention next year. Through a gift of $5,000 from Presbyterian sources, the Home Mission Society expects to be able to appoint a General Missionary there soon. When those of other denominations appreciate the wonderful way in which the Lord blesses the work of the Home Mission Society as indicated by such a gift, our own people ought to be more thoroughly aroused to redouble their efforts.

"Too much cannot be said in appreciation of the splendid consecration of General Missionaries in work in these States and Territories. Rev. C. W. Brinstad, of Nebraska; Rev. E. B. Meredith, D. D., of Kansas; Rev. George H. Brewer, of New Mexico and Arizona; Rev. L. L. Smith, of Oklahoma; Rev. L. G. Clark, who has had charge of Utah and Wyoming; Rev. Thomas Stephenson and Rev. W. B. Pope, of Colorado, all deserve the highest praise for their ability and efficiency as well as their deep consecration to the Lord's work in these States and Territories."

THE American Baptist Home Mission Society needs $550,000 annually for its large three fold work: Missionary, Church Edifice and Christian Education.

A Western Christian Heroine.

In a mission field in Colorado, as the facts came out at the meeting of the Colorado Baptist State Convention, the wife of a missionary is making sacrifices such as few make anywhere for the upbuilding of the Kingdom. The need of a parsonage in the growing town where house rent was high was great. The church was unable to meet the expense of its erection. Thereupon this devoted and cultured woman taught school and out of her year's salary gave $400 toward the enterprise which was successfully completed. Nor was this all. Upon the church property was a troublesome debt which it seemed impossible to pay. Again for another year she is teaching and is to give $500 of her salary toward the payment of that debt. Is she not a Christian heroine? Are not such examples of self-sacrifice a rebuke to our mathematically measured and stinted giving? Suppose every Baptist in the land were to give even one-half or one-quarter of his total income for one year to the work of the Lord in the world, what wonders could be wrought through the wise use thereof! Heroism of frontier missionaries and their wives like this excites our admiration and claims our support.

A Chapter from the Work of a General Missionary.

A GENERAL Missionary in a Western State has to explore new fields, assist in the settlement of pastors of mission churches, help these as he can in special services, develop the beneficence of the churches as financial agent of the Convention, advise about erection of Church Edifices and in raising money for such purposes, and frequently to resuscitate weak churches and to compose differences that arise. In one of his recent trips for the latter purposes, Dr. T. M. Shanafelt, General Missionary for North and South Dakota, had some trying experiences, which show that such a position is not a bed of roses; while it shows also how valuable and even indispensable are the services of a good, sagacious man at crises which come in the history of many churches. We give a synopsis of his letter, omitting names.

"My trip was not a pleasant one. Instead of reaching J—— at 3.30 on Sunday morning it was 8.15. Sleep was out of the question. We had preaching services morning and evening and nearly an hour's conference. The life

or death of the church seemed to hang on our decisions. The result was gratifying and the outlook is hopeful.

"About midnight I went to bed; was called to take the train at 3 A. M.; reached S—— at 4 A. M.; found hotel locked; after much pounding and waiting in the rain aroused the proprietor, who informed us that every bed was occupied, so making a fire in the hotel office, we waited for morning. The breakfast was the worst I have seen for many years and was left untasted. Train for C—— that should have gone at 9 A. M. did not leave until 4.30 P. M. My dinner was two apples; supper, some mouldy crackers and cheese; reached C—— at 9.15 P. M.; went to church, where congregation had been waiting an hour; had a meeting until 1.45 A. M., with the church and its pastor, between whom there were serious differences; the next morning spent two hours with the pastor to prevail on him to resign, which he did; advised him never again to seek a pastorate; and he prepared to leave for a distant State. The church was very grateful over the result, and took steps to secure another pastor. I felt paid for so disagreeable a trip; traveled all last night without any sleep; reached home at noon to-day."

Skagway, Alaska.

REV. G. S. CLEVENGER, missionary at Skagway, writing in November, says the church has "excellent workers, harmonious and enthusiastic. I never saw better workers, but it is difficult to increase the organization on account of removals and people remaining in the place so short a time. We have recently baptized one and received four by letter. The meetings are good and spiritual. I never preached to so many different people nor did I ever have more attentive audiences than we have here Sunday evening, and yet I never took so few into the church. I have sometimes worried over it, but am reaching the conclusion that for the present we can hope only to preach to these people a few times as they pass through.

"We are planning to get a new organ, a good one. Our mission at the north end of the city still flourishes, with a good Sunday School. I preach three times each Sunday and teach a Sunday School class. We are very pleasantly located in the new parsonage. The long, dark nights are creeping on, but we are not homesick."

The Passing of the Mormon Crisis.

REV. DWIGHT SPENCER, D.D., FAIRHAVEN, VT.

UPON the arrival of Judge Zane, recently appointed by President Arthur, in Salt Lake City, it became evident that more vigorous measures for the suppression of polygamy were to be adopted. Up to that time, though there had been a statute against the crime for many years, no Mormon had ever been convicted. Mormons had been frequently indicted, but no jury had been found that would agree upon a verdict.

Just before his arrival, Rudgers Clawson, a leading Mormon, had been indicted, and the case was immediately brought to trial. The evidence was conclusive, but there were Mormons on the jury and no agreement could be reached. This was on Friday, and the prosecuting attorney (also a new man) at once moved a new trial for the following Monday. To this the Mormon lawyers stoutly objected, stating that the uniform practice in Utah had been to allow cases in which the jury failed to agree to go over to the next term of the court, and supposing that the same practice would prevail, they had made engagements in the municipal courts and could not attend. The Judge replied that he had been sent to Utah to have the laws executed, and while he would be glad to accommodate the lawyers, a sense of duty compelled him to grant the motion. A new jury was secured, this time all Gentile, and a verdict of "guilty" soon secured.

The writer remembers the Judge's charge and the sentence to three years in the penitentiary and a fine of three hundred dollars. This fell like a thunderclap upon the leaders of the church and great excitement followed. All saw that the members of the First Presidency, with Apostles and Bishops, might soon find themselves keeping company with Rudgers Clawson in the penitentiary which Brigham Young had built for the Gentile missionaries. Then came the Fourth of July, and the Gentile residents looking out of their windows saw the flags on the public buildings floating at half mast. This was at once understood as an insult to the Government for sending a leading Mormon to the penitentiary. A crowd began to assemble around the City Hall, and a company of young men wanted to go in and raise the flags. This would have brought on a conflict, and wiser counsels prevailed. A meeting was organized and a committee appointed to notify the Mayor that fifteen minutes would

be given him to raise the flags, and that if they were not raised in that time, a force would be organized to go in and raise them. Then the President took out his watch and announced the passing minutes, while ten thousand people waited in almost breathless suspense. The Mormons were in the majority, but the Gentiles were strong in courage and determination. As the minutes passed the suspense and pent-up emotion could hardly be restrained, and when at the last moment the Mayor signalled from his office window and the flags went up to mast head, it found expression in such a cheer and shout as had never before been heard in Utah.

The crisis had passed and the victory was gained. Henceforth Mormon criminals would be punished the same as Gentile, and business men of all religions would be protected in their rights. At the following municipal election the Gentiles carried the city and begun the reformation of the government. New and better public buildings were erected, a system of public schools with Eastern teachers was introduced, electric cars were set in motion, and electric lights not only made the streets more cheerful but contributed largely to the dissipation of the moral darkness that had so long cast its gloom over the people. Mormon street names gave place to others having a national significance. Immigrants from every part of the country began to come in, and in one year real estate had doubled in value.

The writer is often asked as to the future of Mormonism, and his answer has ever been that with proper vigilance on the part of the churches there was nothing to fear. The fact is, the younger element in the Mormon Church, through contact with the missionaries and their families, and through reading and travel, has come to see that Christianity has given the world a higher type of civilization—better families and better citizens—than could ever be hoped for under their system. These young people, like others, are ambitious for social position, and they have already learned that as Mormons this can never be secured, and this element within the next decade will be in control of the church, and will set itself firmly against the disgusting features of Mormonism.

WRITE to Dr T. J. Morgan, Corresponding Secretary of the Society, about our annuity plan which assures you of an income during life on your large gifts to the Society. Thus, nobody can contest your gift.

Mormonism Unchanged.

"THE power of the Mormon priesthood is dependent on the people's blind and superstitious adherence to their religion. The true inwardness of Mormonism is much misunderstood by travelers, casual observers and persons who are interested in having it let alone. The failure to understand it is largely due to the persistent duplicity and studied deceptions of the Mormon leaders. The religious belief and programme of the Mormons have not changed. In them we find the cause of their political aspirations and intrigues. Their methods only have been modified to fit the times. Essentially their religion is heathenish and polygamous. It has nothing in common with Christianity except some of its phraseology."

How Scandinavian Baptists Built Their House.

THE Scandinavian Church at Berton in South Dakota had long needed a house of worship, but being poor the members were unable to build without assistance. They were farmers and had suffered reverses. When they were assured of help from the Home Mission Society they held a meeting at which it was agreed that they would each set apart the products of a certain number of acres of land for the Lord's house. This they did for three years, when they proceeded to build, and with the gift from the Home Mission Society erected a comfortable house of worship. A gift of $200 or $300 would enable many another church to have its own home. And no people are more generous and devoted to their churches than these Scandinavian Baptists.

German Baptists.

The Triennial Conference of German Baptists of the United States and Canada was held in Berlin, Ontario, Sept. 25th-Oct. 1st. Rev. G. A. Schulte, Superintendent of Missions, reported that during the past three years 36 new churches had been organized and 50 houses of worship built; 18 mission churches have become self-supporting and 25 new fields of labor have been occupied. The largest gains were in the Northwest, where the German population is increasing rapidly.

During those three years also, 32 students from the German department of Rochester Theological Seminary entered the ministry and 40 are now pursuing studies therein.

MOREHOUSE HALL—SPELMAN SEMINARY.

Their weekly denominational paper, published at Cleveland, Ohio, the home of their Publication Society, has 7,495 subscribers. The whole number of German Baptists in the churches of the Conference is about 23,000. So prosperous and pressing is their mission work that they want larger appropriations from the Home Mission Society for its prosecution. They ought to have it. So there ought to be enlargement in half a dozen other directions—but how is it to be made without larger resources?

Polish Missions in Chicago.

OUR Baptist Mission to the Poles in Chicago was begun in February, 1898, by the appointment to that field of Rev. T. V. Jakimowicz, who, about two years before, relinquished his clerical functions and renounced Romanism to identify himself with the Baptists. For a time he labored among the Poles in Buffalo. In a sketch of the work in Chicago, he says:

"The Polish Mission was established in Chicago, which is the center of the Polish Catholic population in America, having sixteen Polish Catholic parochial schools, sixteen Polish Catholic papers, and two Polish daily newspapers.

"It encountered great opposition from the first, from the Catholic press and the priests, who from their pulpits warned the people against it. The missionary was in danger in his visiting from house to house; indeed few were the doors opened to receive him. The place of the mission was considered a curse to the neighborhood. Fanaticism reached its climax when a mob of thousands of Catholic Poles, armed with bricks and stones, surrounded the mission, attacked the worshipers, smashed the windows, broke the doors, and destroyed many pieces of furniture; while the missionary, fleeing for his life, was pursued many blocks by the infuriated throng. The missionary's wife narrowly escaped death from a stone that struck the wall just above her head. The crowd cried: 'Away with Baptists!' They repeatedly threatened and prevented access to the mission. Upon the request of a Committee of the Baptist Ministers' Conference the Mayor ordered the police to prevent further disturbances.

Notwithstanding these and other difficulties, twenty of the most conservative Catholic Poles have been converted and baptized. A marked

change has occurred in many ways. The missionary now has no fear of attack in the most settled Polish quarter; his wife has a welcome by more than 500 Polish ladies; hundreds of houses are opened to them, and Baptists' principles have become widely known; thousands of tracts and papers and many Bibles and Testaments have been distributed. The twenty members are twenty faithful soldiers, ready to testify for Jesus at any time; and they are testifying in their daily works, in shops and in business."

Recently the Home Mission Society, in co-operation with the Chicago Baptist City Mission Society, has purchased a Jewish synagogue for $3,750, which is well adapted to our work and is in the midst of the Polish population. This will give the mission a better standing in the estimation of the people and altogether better facilities for its work.

Mexico.

REV. ALEJANDRO TREVINO, pastor at Monterey, has established a class in theology and homiletics for the young men of his church in order to have them well grounded in Scriptural truth and to prepare some for preaching the Gospel. From fifteen to twenty are in the class every week. Like others, he is very anxious that a theological school should be established somewhere in Mexico.

Rev. W. H. Sloan, of the City of Mexico, reports six baptisms recently. Public improvements in the city, in the extension of one of the streets, on the corner of which the church edifice stands, and in the erection of a magnificent monument to illustrious Mexicans near by, will bring our Baptist Church more conspicuously before the people than ever. Indeed, it will be in the very heart of the city, and is as fine a location as could be desired. The site is only a very short distance northwesterly from the great central plaza of the city.

Rev. Mr. Sloan announces in La Luz that he has made arrangements with Mrs. Spurgeon for the monthly publication of a sermon of Rev. Charles H. Spurgeon in Spanish. Nothing better could be done in the way of giving a pure Gospel to the Mexicans.

"Here is our neighbor; pass not by,
Like priest and Levite long ago;
Have pity; help; ring out the cry,—
Prayers, means, and men for Mexico!"

Mexico Mourns for McKinley.

THE memorial services for President McKinley in the City of Mexico Sept. 19th were the occasion of a remarkable demonstration of the regard in which he was held by the leading representatives of the Republic. In the audience of about two thousand assembled in the theatre were President Diaz and wife, members of his Cabinet, numerous other high civil and military officials in full dress uniform, diplomats from foreign lands, the Ambassador of the United States and other eminent Americans, indeed the notabilities of the Republic and of other countries. The two speakers, whose addresses were given in full in the Mexican Herald, were Hon. M. F. Tarpey, of California, and Rev. W. H. Sloan, our missionary in the City of Mexico. Mr. Sloan's address was of a very high order. He was also on the Committee of Resolutions. These things indicate the esteem in which he is held and also the influence indirectly which our representatives exert upon public opinion in Mexico. The closer the bonds of sympathy between the people of Mexico and of the United States the more favorable are conditions for missionary work.

Self-Help in Santiago, Cuba.

REV. H. R. MOSELEY, D.D., SANTIAGO.

I AM trying in Santiago plans which I believe will result in the development of an independent, self-supporting Church, and I will give to your readers our method. In the first place Bro. Barocio is not named as pastor of any church, but as *acting* pastor. The church was made to understand at the beginning that he was here to evangelize the island and not to serve as pastor. They were then taught the duty of helping in the support of their acting pastor. Every member, as soon as he becomes such, is asked by the deacons to become a regular contributor. Envelopes are distributed and collected by the deacons. Constant emphasis is laid upon the fact that these contributions are voluntary, but the obligation is emphasized at the same time.

"We are gradually growing toward self-support. This year the Church assumed a part of their acting pastor's salary. Next year we hope to assume a larger share. The Church pays all its own running expenses.

"Every effort should be made to get these young churches to take pride in bearing their own burdens. Teach constantly and unceasingly that it is the duty of every Church to do all it is able to do, and a little more."

The Right Way at Ponce, Porto Rico.

REV. A. B. KUDD, PONCE.

THE churches on my field are taught from the day of organization that they must at least in part help themselves. Sexton, lights and other incidentals are paid by the members. Regular collections are taken in each of our churches for running expenses. I have found that the members take kindly to the idea of self-help, though it will be some time yet before they will be able to pay their own rents and native workers. Toward this, however, I am trying to lead them.

The best way, in my judgment, to train them to develop a spirit of independence, is to follow the line already indicated. Let them understand from the first that the Lord means for them to stand alone; that the help extended them is only provisional; that they should begin at as early a day as possible to return to the Society under whose auspices they have been organized some of the help that they have received. A symmetrically developed church life, a robust Christian manhood lead logically to the development of a spirit of independence.

The Necessity at San Juan.

REV. H. P McCORMICK, SAN JUAN, PORTO RICO.

WE must have an assembly room large enough for advance work. People come and are crowded out. They do as they would in the United States—go where they can be comfortably seated. We love the brethren, but prefer to build up Baptist and not Pedobaptist churches.

We want nothing luxurious. A well located, roomy, well lighted, well ventilated gathering place, to which we may invite the larger public, has become our pressing need. There are a good many things that this Baptist church has to say to the people of San Juan, but we must have a place to invite them to. The building we need will cost considerable money, but it will always be valuable property. There are crowds of people in San Juan who are destined to be Baptists, and to work with us for all the splendid principles Baptists represent in society, city and state. We have won an honorable and enviable standing, and must "go forward."

It is almost three years since I consented to represent the Baptists of the north in Porto Rico. It has proven a glorious mission, and God has sealed it as his own. The Baptists promised to support the work. The San Juan church house is a necessity. The Home Mission Society would have built it long ago had it been able to do so. The time has come when every day of delay means a loss to a large and successful work, and as bishop of this church, and as the appointed steward of the American churches in this city, I turn to those who commissioned me for the practical help I must have.

A reasonable and encouraging measure of self-support has already been attained, and the aggregate of work done by voluntary native effort is really very large, though not reported. Besides covering current expenses and caring for its poor, each church has its own missions sustained entirely by natives. Their work in circulating the Scriptures and evangelical literature, in training the new converts, in preaching and evangelizing, is important and successful. The names of men supported by foreign money appear on the reports at home. Unpaid brethren such as Matos, Figueroa, Davila, Diaz and others, whose names are not on the Society's books, are doing blessed things for Porto Rico. Self-support work, from its very nature, has no herald. It vaunteth not itself. It is humble and quiet and of the soil. Its energies are at first expended in getting firmly rooted—rather than in display of tabulated results. But its work is solid and enduring, and its churches will prove not only independent but reproductive.

We are determined, by God's grace, to do nothing for these people which they can do for themselves; to make every sane endeavor to plant in Porto Rico self-reliant, self-respecting, self-sustaining and reproductive churches of our Lord and Saviour, Jesus Christ, and are consumingly anxious for the sympathetic support of all American Baptists in this mighty and glorious effort. Brethren of the United States, over three hundred Porto Rican saints, brought by your gracious ministries to everlasting life in Christ our Common Redeemer, thank you and salute you, and pray God unceasingly to crown you with His mercy and His love.

WORK on the Baptist Church Edifice at Ponce has been unavoidably delayed but will now go forward. Look for a cut of it in next BULLETIN.

The next urgent thing is a house at San Juan for which at least $10,000 are needed. Will you help?